THE OBERLIN THEOLOGICAL REVIEW

DECEMBER 1946

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OBERLIN THEOLOGICAL REVIEW

Volume IV Number 1

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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

From the New President:

I was asked to write an article for *The Oberlin Theological Review* and, most considerately, was permitted to choose my own subject.

Even with that generous provision, I find it difficult to put on paper the thoughts or ideas that seem to me to be worthy of the magazine in which they are to be printed.

Perhaps in addition to my preoccupation with the many new and unfamiliar problems, duties and responsibilities of my new office, I am restrained by the thought that my revered father, the late J. Ross Stevenson, might not have approved of any attempt on my part to expound theology on the basis of inheritance instead of considered judgment.

I have a religious philosophy to be sure, and a deep reverence and respect for the teachings of Christ and for those who preach his gospel, and in time I may wish to set some of my ideas in print; however, at this time, I wish merely to send warm greetings to you, the friends of the Oberlin Graduate School of Theology, and to hope sincerely that your work will prosper and that the one world we are all striving for will be a Christian world.

William Edwards Stevenson

November 12, 1946.

The Fourth Year

This issue of the *Oberlin Theological Review* marks the beginning of its fourth year of service to the "sons of Oberlin." The magazine was born in a time when the world was plunged in a bitter struggle to free itself from the tyrannical lust of power-mad dictators. During those dark days of war, it was the purpose of the *Theological Review* to bring together a stimulating consensus of the thinking of Oberlin men, in an effort to keep reason from being submerged in the wake of catastrophe. Much has happened since then—war has gone and peace has come—with the dull thud of an atomic explosion still ringing in our ears.

Now in a day when it seems that the peace, for which so great a price was paid, is being jeopardized, the *Theological Review* feels keenly its prophetic task of proclaiming the truths of the Christian message—with a determination to make its pages a medium of expression for the preservation of "peace on earth and good will toward all men."

— H. S. P.

Joseph's Bones *

Joseph F. King

In the 13th chapter of the book of Exodus, the 19th verse, are these words: "And Moses took the bones of Joseph with him."

These words take us back to the next to the last verse of the book of Genesis when, upon his death-bed, Joseph charged his fellow Israelites to push on to the promised land, and charged them to take his bones with them. These words also take us ahead to the next to the last verse in Joshua wherein it is recorded that after long years of wandering in the wilderness, and a successful entrance into the promised land under Joshua, the children of Israel laid the bones of Joseph to rest, having carried them with them these many years.

Echoing in these words is an ancient superstition—the superstition that the remains of a good man had the power to bring good fortune. But these words also echo something that is timeless and constant in human life. It is the desire to carry something of the old and familiar, the loved and the cherished, into the new and unfamiliar, the strange and unknown.

To the Israelites the bones of Joseph—though it is likely that they took his embalmed body and not just his bones—constituted a link with the past; a reminder through the difficult years of the hopes with which they started, and of the promises of the goal toward which they pressed.

So much is ancient but very human history.

We too are engaged in a pilgrimage. For few or many years, Oberlin is to be the scene of our wanderings. We shall carry no bones of other people with us, but every one of us does carry, invisibly, the impact of the experiences of many other people upon our lives. From Oberlin's past there comes a great inheritance. If we will, that past has much to give us to guide and light the way of our pilgrimage.

I.

On our pilgrimage I suggest that we take Father Shipherd's dream for Oberlin. Of course, we might take the dream of John Frederick Oberlin himself, that Alsatian minister whose amazing versatility and pioneering ventures in many different fields provided a symbol of what the actual founders of Oberlin hoped to do. But it was Father Shipherd who actually dreamed this dream.

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*A sermon preached in The First Church in Oberlin, October 6, 1946.

Shipherd was a home missionary who, with Philo Stewart, actually started the Oberlin Colony and Oberlin Institute. These were the days of Brook Farm and Robert Owen's New Harmony, Indiana; the days of many utopian colonies and projects in America! These were the days also of which the historian Turner, emphasizing the influence of the frontier on American life, has written so importantly and revealingly! Around the edges of Shipherd's dream was a border of utopianism. Nearer the center was an exalted but realistic sense of the importance of the vast Mississippi Valley which was just beginning to be opened up. But at the center of Shipherd's dream was a core of Christian idealism, devotion and passion. And the dream Shipherd dreamed for Oberlin was of a colony and an institute linked in such a way that from Oberlin there would flow a stream of life which would win the Mississippi Valley for the Kingdom of God.

Something of Shipherd's mind shines through the Oberlin Covenant which bound Colony, Institute and Church together.

> "Lamenting the degeneracy of the church and the deplorable condition of our perishing world, and ardently desirous of bringing both under the entire influence of the blessed Gospel of peace; and viewing with peculiar interest the influence which the valley of the Mississippi must exert over our nation and the nations of the earth; . . . we the undersigned covenant together under the name of the Oberlin Colony, subject to the following regulations, which may be amended by a concurrence of two-thirds of the colonists:

1. Providence permitting, we engage as soon as practicable to remove to the Oberlin Colony, . . . there to fix our residence for the express purpose of glorifying God in doing good to men to the extent of our ability.

2. We will hold and manage our estates personally, but pledge as perfect a community of interest as though we held a community property. (Shades of Karl Marx!)

3. We will hold in possession no more property than we believe we can profitably manage for God, as His faithful stewards. (Shipherd would have gone further and would have no man possess life insurance or savings account, but trust the future of his family to the charitable impulses of the colonists; each family giving any money left at the end of the year for the spread of the Gospel.)

6. That we may add to our time and health and money for the service of the Lord, we will renounce all the world's expensive and unwholesome fashions of dress, particularly tight dressing and ornamental attire.

9. We will take special pains to educate all our children thoroughly, and to train them up, in body, intellect and heart, for the service of the Lord."

These are extravagant dreams and hopes—as religious dreams and hopes are always extravagant—and they must be stepped down to working objectives in every age. But I hope Oberlin never loses or forgets Father Shipherd's dream, for it is, in my estimation, the most precious single thing Oberlin possesses. It must always be translated into contemporary terms, but the dream, the purpose, to send out a stream of life motivated not by desire for self-aggrandizement, but by the desire to serve society, the nation, the Kingdom of God—this dream is the most important thing about Oberlin. Take Father Shipherd's dream with you on your pilgrimage!

II.

It is obvious that we must take something from that man so prominent in the life of the opening decades of Oberlin—Charles G. Finney, professor of theology for forty years, president of Oberlin College for sixteen years, and minister of this church for thirty-seven years.

As I thought about this sermon I said laughingly to myself, "Well, the most obvious bone of Finney to take is his jaw-bone." For Finney was a great speaker, a great orator, except that his informal and conversational manner stood in sharpest contrast to the prevalent "ministerial tone" and "holy manner." But as a great speaker Finney belongs, with Jonathan Edwards, John Wesley, and George Whitefield, to the fraternity of the great movers of men through the spoken word. Yet while Finney was known as a revivalist, pleader for peace, and spokesman for the abolition of slavery, it is not his jaw-bone, so to speak, which is the most important thing about him.

This church, as the first Broadway Tabernacle, was designed by and for Finney. The pews were placed close to the pulpit to provide the setting for Mr. Finney's intimate anad informal style of preaching. We begin to get a sense of the larger Finney, however, when we go on to say that the original platform was larger than this one and on it and in the space now occupied by the organ, was an orchestra. The large choir was here from the first, for Finney was one of the very first religious leaders in America to give central significance to music, vocal and instrumental, in religious services. The Oberlin Conservatory and the Musical Union were direct outcomes of what Finney started here. This suggests something of the real Finney, his concern for the whole man, the total personality. This was not unique with Finney; it was found in Father Shipherd and in the

other early leaders of Oberlin, but I think we can say that it found fine and strong expression in Finney.

It is to Finney, and the conditions he made for his coming to Oberlin, that we owe the tradition of faculty control of academic policy. It is to Finney, and the conditions he set for his coming here, that we owe the policy of admitting students without regard to race or color. It was largely to Finney, though not to him solely, that we owe the fruitful place of music in the life of Oberlin, the concern to rid the country of slavery and to abolish the sins of caste and segregation.

This concern for the whole man, for "total reform" as another widely used phrase had it, meant that Oberlin and Oberlin education were always relevant to the flow of life in the society around it. Oberlin was sometimes peculiar—in the best and in the not-so-good senses of the word—but it was never irrelevant. Take with you the conviction that your life, your education and your religion must be relevant to the life of today, and tomorrow!

III.

We come in the third place to one of the most beloved and admired men ever to walk the paths of Oberlin, Henry Churchill King, professor of mathematics and philosophy for twenty years, and president of Oberlin College from 1902 to 1927.

How shall I who did not know him personally, speak of him in the presence of so many who knew him well and loved him greatly! Yet beyond his personal qualities Mr. King's contribution would seem to me to be this: to a year of post-graduate work in Harvard, he added a period of study in Germany during which he came in touch with the most vital trends in philosophy, theology and in the new discipline of psychology. Then he returned to Oberlin to begin a process of—to use the title of one of his books—"Reconstruction in Theology." Finney was really a progressive, having broken with New England Calvinism and introduced new theological elements, but his thinking hardened in the later years of his life. After him the "Oberlin theology" fought a defensive action until Henry Churchill King's time. He made Oberlin one of the centers of theological liberalism. The practical result of his work was that Oberlin knew none of the Fundamentalist-Modernist strife which characterized many other institutions, and the alleged conflict between science and religion was but a minor issue in the religious growth of many generations of Oberlin students. Under him, theology and the life of thoughtfulness were linked together.

Many of you will recall President King's emphasis upon "reverence for personality" as one of the unique things about him. The phrase is a much used one now; with him it was fresh and new, for he more than any other person gave the phrase, and the idea, wide currency. Reverence for personality was not only central to his own religious and ethical convictions; it was the direct fruit of his own philosophical and theological assumptions and what is still more important, it characterized his life as a man, a teacher and an administrator.

On your pilgrimage, take the conviction that religion is not alien but akin to the best in the other spheres of thought. Above all, take Henry Churchill King's life-giving reverence for personality, and his conviction that it ought to be dealt with in terms of gentleness and sympathy.

IV.

Standing close to Henry Churchill King, and making with him an extraordinary team, was Edward Increase Bosworth, for forty years a member of this community as professor of Bible, New Testament and Dean of the Graduate School of Theology.

In Kemper Fullerton's book "Essays and Sketches" he recalls that day, July 1, 1927, when, following hard upon President King's retirement, the word was whispered from person to person, "Dean Bosworth is dead"! Gone from the Oberlin scene was an "irrecoverable spiritual essence" says Kemper Fullerton.

Again, how shall I who did not know Dean Bosworth personally characterize him in the presence of so many who knew him well and loved him greatly! But beyond his personal qualities—though one cannot really separate the personal from the public qualities—his significance would seem to me to be this: Dean Bosworth paralleled the reconstructive work of President King in philosophy and theology, with a like task in the field of New Testament. His book "The Life and Teachings of Jesus" is still, after more than twenty years, as substantial a piece of work as American New Testament scholarship has produced, its reading of the problems of the study of the life of Jesus provocative, fresh and penetrating.

Kemper Fullerton, in his memorial address, spoke of Dean Bosworth's intellectual sincerity, his gentle humor and abounding kindliness, and the depth of his religious faith as revealed in his prayers. If I could, I would give you to take on your pilgrimage a copy of "The Life and Teachings of Jesus" and a copy of a little book of prayers which Dean Bosworth uttered before his seminary and college classes—not that these alone would make you religious, but that they might stimulate in you some measure of that devotion and Christian greatness which were in him.

Lastly, take with you the contemporaneous righteousness of Kemper Fullerton, for many years professor of Old Testament in the Oberlin Graduate School of Theology.

His students called him affectionately, Rabbi Fullerton. I would call him Prophet Fullerton, for he stood in the line of Amos, Hosea and Isaiah.

His address, "Oberlin: College or Cause?" delivered to the Social Science Club in 1926, and revised for publication in "Essays and Sketches" in 1938, ought to be required reading for every new freshman, faculty member, and citizen in Oberlin. I shall not now recount the issues he raised in that address, but they were real issues then, I think they are real issues now and they are likely to remain real issues.

I bid you read that address: I bid you take with you Kemper Fullerton's sense that righteousness must always be contemporaneous; his sense that the great problems of life are never finally solved; his sense that the hunger and thirst for righteouness is never, and ought never to be, completely satisfied.

VI.

Of the living I do not now speak, save in this respect. Take yourselves, take ourselves; take ourselves because "they without us" are incomplete and unfulfilled. Take particularly our possibilities and potentialities, not only the possibilities of the youngest freshman, but also the possibilities of the oldest one among us. For as God lives, the possibility and potentiality of a better life are not exhausted until we die, and perhaps not even then. It is within our power under God to find and to achieve, a way of life as innately honorable and useful as those who have gone before us.

(Of the comments which this sermon provoked a goodly number were to the effect of wishing that James Fairchild had been mentioned. One man said that James Fairchild was the most neglected, and one of the very best, of the Oberlin leaders. Another said that Henry Churchill King's thought owed much to Fairchild's. Still another said Fairchild's inaugural address of 1866 was the ablest statement of the Oberlin idea of which there is record. Herewith is my promise to delve into his writings and herewith is my tribute to an unnamed host—living and dead—who make the name of Oberlin a blessed one for me.) J. F. K.

The Minister And Our Changing World

(The Import of Our Changing World Upon the Minister and His Church With Regard to the Local Parish)

Claude L. Roe

1.

In order properly to consider the import of our changing world on the minister and his church, we must see the minister, his church, and their environment in a realistic light. First, let us look at the minister.

In theological school we see our profession through rose-colored glasses. We have idealistically "sold" ourselves on the ministry, else we would not be preparing for it. However, there comes a period of disillusionment when we enter the work in the local parish. A large percent of our "brethren of the cloth" have not been trained theologically. They are ministers simply because they are devout persons who want to do something for the Lord. This condition leads to a gross misunderstanding of the efforts of a trained minister. Paganism and enmity toward the Christian faith are attributed to the minister who insists on studying the Bible scientifically. Very often, the trained minister is attacked publicly by his fellow-ministers. The result is that cooperation becomes sluggish, if not non-existent.

When it comes to seeking a field of work, the minister follows his more extensive training which he received before he entered theological school. He becomes a competitor of his fellow-ministers, and the ethics involved in such competition are often questionable. After he assumes his duties in the parish, he finds considerable interference in internal parish affairs by his predecessors. As a successor, he does not often discourage evil talk about his predecessors. In spite of the nature of the profession, the ministry appears to maintain a scale of ethics lower than that maintained by other professions (the Medical profession, for instance). It is true, however, that a number of persons who sincerely wish to remedy this situation are in the ministry. Our hope lies with them.

If it was urgent to change this situation before the Atomic Age, it is now absolutely imperative. The profession of the ministry needs to standardize its code of ethics (or should I say, establish its code of ethics?) It cannot teach the world what it does not itself observe.

Next, let us look at the minister's church. It would be an interesting study to examine the relation of theological conservatism to political conservatism. At first glance, there seems to be a direct ratio between the two. Those of the academic world have only the slightest inkling of the extensiveness of religious conservatism and even of religious supersition among the mass of the people. This is something that cannot be changed in a day. It likely will defy change for several generations, if our religious education remains as ineffective as it now is. In fact, it seems well nigh impossible when we realize that even our theological schools fail to dispel such religious superstitions among their students in three years of the most intensive training. One wonders, then how soon we may expect any change in the political realm.

One difficulty that we face is that we can spend only twenty-four hours (forty-eight sermons) per year educating our best attending members, while the time of education in the opposite direction is infinitely greater. Even this twenty-four hours is easily counteracted by twenty-four hours of mis-education in the Church School where an untrained layman teaches contrary to the highest that we know, on many of the most important issues of life.

Furthermore, the old non-cooperative system holds out the lure of getting ahead of someone else. It is a difficult task to convince people to deliberately encourage a sharing process when, to them, it is diametrically opposed to all that they have been taught and to all that they have practiced. Let us not fool ourselves about Labor, for instance. It is *not* interested in equalization. The Labor organizations are interested in taking over Management, with the leaders of Labor becoming the new Aristocracy. The average laborer merely wants to get ahead. In fact, he hopes to become a member of Management, and he has exactly the same motives for becoming a member of Management as those who are now the Management.

How is one going to teach and practice sharing without being exploited? Does not the allowance of exploitation of one's self, even in the interest of brotherhood, actually defeat the cause of brotherhood?

The minister in the local church finds that the success of his work there depends utterly on the cooperation of a majority, or at least a large minority of the people of his congregation. It takes the average congregation only a short time to discover the theology of its minister. With the mass of the people being theologically conservative, a liberal minister may expect considerable lukewarmness, or even direct opposition. His task becomes decidedly difficult. Double predestination, bibliolatry, otherworldliness, and various forms of religious superstition have a tremendous

hold on the people. They will not help create "one world" until they have a theological reason for doing so. This is especially true when theological conservatism gives them a reason for not doing so!

One needs only to oppose discrimination against other races (especially in a railroad town) to discover the attitudes of his church leaders. Labor, Management, and local church leaders are all well represented on the side of bigotry.

"One World" must be built on the Christian doctrine of the equal value of each human being in the sight of God. As long as church leaders and church constitutions officially discriminate against any person at all, the church has a very weak voice for speaking a most important message. Many of our churches need to improve their constitutions and the attitudes of their leaders specifically with regard to racial discrimination and discrimination against women.

3.

Let us now look at the rural situation in the life of Ohio churches. Here we find the situation worse than we like to admit because of the overlapping and competitive parishes of different denominations. It is quite common to find as many as five denominations represented in a town of five hundred population. The stronghold of theological conservatism is in the rural areas. Pinch-penny methods, economically determined by the over-churching, often prostrate the church program. The church is expected to have a message about the "next life" and keep its nose out of "affairs which are none of its business" in this life.

It is true that the per-capita giving is much higher in such areas, but to what end? Five struggling churches in a town of five hundred people will have a combined budget of $15,000.00, and yet their local and their missionary programs are always on the border of failure. What a blessing unity would be! The worst of it is that in some instances the people are willing, but the denominational officials are not! United activities by all the churches in town are frequently discouraged by denominational officials, each of whom hopes that the other denominations' churches in the town will "fold up." The public schools are much more successfully teaching unity by their consolidation and standardization than are the churches.

The situations described above are illustrative of the difficulty of our present position, but to recount such situations is not bringing us any nearer the solution. It does help us to see what problems there are to be solved.

4.

What, then, can we do to improve the situation?

(1) We must try to re-establish in our ministers' minds and in the minds of their constituents, the prophetic quality of their calling. The word "prophetic" is used in the best Old Testament sense here. We can never hope to compete with the entertainment world, and we must certainly never debase the pulpit by making it the place for re-arranging our prejudices. It is not true, in theological and scriptural matters, that one man's opinion is as good as another's. The minister may not be an expert, but he is a specialist, and his opinion on his specialty is of greater import than the opinion of one who has had no theological training.

The denominations should insist on very definite standards of education for those who are teaching as well as for ministers. There should be no untrained ministers! There are already in existence certain examinations for entrance into the ministry. These should include a code of ethics and questions involving Christian attitudes.

The people must learn to expect the minister consistently to take a stand on any and all world affairs from a religious point of view. Our ministers and denominational leaders must be convinced that discriminatory acts against race, sex, nationality, etc., must be discontinued. In other words, it is important that our churches appoint or call women ministers, colored ministers, Japanese ministers, Italian ministers, et al to their pulpits.

(2) The local churches should be taught to be more Christian in the salaries which they pay to their employees. They must be taught either to employ a large enough staff or to volunteer help from the membership to accomplish the work of the parish, which is too great for any one person.

The classism which revolves about the terms "saved" and "unsaved" in the more fundamentalist groups must be abolished. The dignity of *any* human being must never be allowed to suffer (even on a religious pretext). Tolerance for others and their points of view should be encouraged as long as the chief aim will not thereby be jeopardized. There, however, can be no tolerance of intolerance. Democratic procedures in local church functions should be insisted upon by the minister. Outworn ideas and sub-Christian standards of ethics should be discarded, even if they appear in the Scriptures or in church dogmas.

(3) Denominational officials should take the initiative in suggesting and actively encouraging consolidation in over-churched areas. This will, in the end, help to lead to organic unity of the denominations on the international level.

When these things will have been accomplished, part of the message of the "way of life" consonant with "one world" will have been given to the world by the church. Our changing world is demanding that message in unmistakable terms.

A Parable of the Winds

Anna E. Koglin

The East Wind was blowing, blowing. "I remember," he murmured, "when traveling over the mountains and plains was not so pleasant. The plains were hot then and mountains poured forth smoke and molten rocks. What a change has come! The earth is dotted with green. I must stoop lower to see what it is."

The East Wind stooped and softly touched the green leaves of the earth. They trembled at his touch.

"It is something new; it is something very new," whispered the East Wind, as he sped on his way.

Suddenly he felt a breath. It was the West Wind. "Something new has happened," shouted the East Wind. "Plants are growing on the earth."

"I don't believe it," answered the West Wind. "There never were plants on the earth. There never was anything but rocks and lava and water."

The East Wind was blowing, blowing; blowing over a great expanse of water. "I see some dark objects in the water," he whispered. "They dart about as if by their own propulsion. I wonder what they are. I must stoop lower to see." The East Wind stooped until he skimmed the surface of the waters. A fish thrust his nose through the water and then dived down. Another and another of these objects came up and disappeared.

"This is strange, very strange," said the East Wind, as he blew over the silvery wave. "I must tell the West Wind."

"Something very new has happened again," he shouted when he met the West Wind. "The sea is full of living creatures."

"I don't believe it," answered the West Wind. "There never was anything but earth and water and plants."

* * *

Again the East Wind was blowing. He was having unusual difficulty, for almost everywhere on the land areas grew giant ferns as big as trees. He became so confused in the tangle of the ferns that he almost lost his way. When he met the West Wind he said, "You certainly would be astonished if you saw what I saw today. Almost my entire path on land was obstructed by huge plants. They were so tall that I continually got tangled up in them. I never guessed there would be such giant plants."

"I don't believe it," answered the West Wind. "There never were giant plants."

* * *

Long, long afterwards, when the East Wind had forgotten the rebuffs received from the West Wind, he was blowing, blowing over the land and observing giant objects moving about on the land. They were feeding on the grass and herbage. Some of these objects flew in the air; some waddled on the ground; some trod heavily as they moved about. "What a wonderful thing is this!" the East Wind exclaimed. He blew at the objects on the ground. He blew at the objects in the air. But neither the great nor the small dinosaurs were swayed or driven from their course.

"O-oh--h, you should have seen what I saw," he said when he met the West Wind. "Giant creatures walking on the earth, and strange creatures flying in the air. They are eating the land plants."

"I don't believe it," answered the West Wind. "No one but the wind can fly or cause things to fly. You blew so hard that you blew some dry sticks into the air and now you think they are animals. I can see that there are animals in the water. There can be no animals on land, for nothing but the wind can live on land or in the air. Certainly no huge animals like you describe could live on land. I don't believe your report."

* * *

Again many years passed. The East Wind was blowing. This time he observed some living creatures walking upright. They were digging in the earth and planting seeds in it. In some of the sown fields the plants were already coming up. These creatures sharpened rocks into tools with which they dug in their fields, cleaned the fish they caught, and used them in other ways. They kindled fires and cooked their food on it.

The East Wind blew softly for he was greatly amazed at what he saw. In due time he met the West Wind.

"A new thing has happened," he exclaimed. "There is a new kind of creature on the earth. These creatures dig up the earth, and plant seeds in it. They sharpen pieces of rock and cut things with it. They kindle fires and cook their food over it."

"That sounds very strange indeed," the West Wind replied. "But how can living creatures kindle a fire? Nothing but lightning can kindle a fire. I have swept over this earth for many ages and I have never seen anything kindle fire except lightning. Since living creatures never have kindled fires in all these millenniums they can't kindle fires. Do you see what I mean? I don't believe what you say."

* * *

Again the East Wind was blowing, blowing. As he blew gently over land and sea he touched two of these erect creatures who were conversing with each other. Said one, "I believe that Jesus is the Son of God, that he was raised from the dead and was seen of the men and women who reported that they had seen him."

"I don't believe it," said the other. "The resurrection of the dead is contrary to experience. I have not seen anyone resurrected, neither has anyone I know. Therefore I cannot believe in the resurrection. The idea of God becoming man is contrary to reason. My experience tells me that God does not become man, and I trust my experience."

* * *

The East Wind moved very slowly now. "I wish that man had seen what I have seen," he mused. "Plants appearing, when for millions of years there had been none. Animals appearing when for long ages none had appeared. Then the coming of that creature who kindles fires and presses all nature into his service. Miracles upon miracles. All through the aeons miracles. Things happening which in the millions of years before had not happened. Surely the man would then believe that a new miracle of resurrection has happened and will happen again. He would believe in the divine Creator manifesting himself in the form of man. I wonder what other new things are due to happen."

Seminary Guest Register

Dr. Bela Vasady, on the Mead-Swing Lecture, spoke on *"Protestantism In Central Europe."* He is one of the first Protestant scholars to come from Hungary since that country was occupied by the Germans early in the war.

Professor Henri Frankfort, from the Oriental Institute of the University of Chicago, gave the Haskell-Baldwin Lectures on *"The Religion and Culture of Ancient Egypt."*

Dr. Rockwell H. Potter, Emeritus Dean of Hartford Theological Seminary, gave a very interesting discourse on *"My Definition of the Church"* during one of the assembly periods. He also led a very profitable discussion for the Church Administration class.

Some Recent Swiss Theological Books

With Commentary By

Walter M. Horton

Barth, K., *Kirchlicke Dogmatik, III, 1: Das Werk de Schopfung*
Brunner, E., *Offenbarung und Vernunft* (1941)
Dogmatik, I: Die Christliche Lehre von Gott
Leenhardt, Franz J., *La Foi Evangelique*
Christianisme et Vie Publique

Barth of Basel, Brunner of Zurich and Leenhardt of Geneva would serve as a good instrument of triangulation for determining the present position of Swiss theology.

Barth's position cannot wholly be determined from his formal theological works, for his practical books and pamphlets (very numerous during the war) are needed to make clear the important fact that he is no "quietest," no "theological fascist," as often charged, but exceedingly active on the social, political front, and very much of a liberal democrat.

An inspection of the latest volume of his *Dogmatik* would, if careful, lead to the same impression. Barth's *method of procedure* remains fiercely, exclusively Biblical and anti-rational; the *content of his teaching* smacks always of the liberal democratic tradition. In this long treatise devoted to "The Work of Creation" one would look in vain for any insights drawn directly from the observation of nature, whether scientific or poetic; and the whole doctrine takes the form of an elaborate exegesis of the Creation narrative in Genesis; yet Barth makes clear that he is no verbal inspirationist, and gives what can only be called a "liberal" interpretation of the meaning of Genesis. His principle of interpretation is that the whole Bible is to be read in the light of Christ. Genesis so read turns out to be, among other things, an anti-racialist, anti-nationalist, feminist tract for the times! Far from implying the subjection of women, the Genesis narrative implies the equality of the sexes ("helpmeet"—"partner") and the differentiation of mankind into sexes is the root of all other forms of fellowship. Race and nationality are not part of God's original good creation; sex *is*. Man and woman *together* are made in God's image; in either alone, the image is broken. Not to concentrate too much on one point, here (in abridged form) are the "Propositions" which the whole volume develops:

"40. *Faith in God the Creator.* The insight that man owes his existence and nature to God's creation can only become real in an act of receptivity and response to the divine self-communication; i.e., only through faith in Jesus Christ—in the knowledge of the unity of Creator and creature actualized in him and in the (new) life mediated through him at the present day, a life lived under the creator's law and in the experience of His goodness toward his creature.

"41. *Creation and Covenant.* The Creation is the first in the series of works of the triune God, and thus the beginning of anything which is distinguished from God Himself. Since it also includes the beginning of time, its historical actuality escapes all historical observation and judgment. But the purpose and also the meaning of Creation is . . . to make possible the history of the Covenant of God with man, which has its beginning, middle and end in Jesus Christ. The history of this Covenant is precisely the goal of Creation, as the Creation itself is the beginning of this history." (Barth adds that the History of Israel is the real truth of the Genesis Creation narrative; it contains contradictions and apparent inconsistencies which reflect those in Israel's historic course, and are resolved only in Christ.)

"42. *The Yes of God the Creator.* The work of God the Creator consists particularly in making things good (Wohltat). What he has made, is permitted within the bounds of creatureliness to have actualized *being* and justified *well-being.*" (So close is this to the optimism of Leibnitz, "all for the best in the best of all possible worlds," that Barth takes pains to distinguish his Biblical optimism from Leibnitz's philosophical optimism, in the concluding section of his book.)

To estimate Brunner's relation to Barth, the best means is to look up the many references to Barth in the index to Brunner's *Offenbarung und Vernunft,* just issued this year in an English translation, *Revelation and Reason.* Brunner is just as determinedly Bible-centered as Barth, and just as anxious to purge Christian theology and ethics of any philosophic infiltrations which have their source in nature and reason *independent of the Biblical revelation.* But in three ways he finds Barth's Biblicism defective: 1. Barth does not recognize the difference between a non-Christian "natural theology" and a Christian "theology of nature" which sees the various "orders of creation" (family, the economic and political orders, the cultural order, etc.) as sources of Christian insight *when illumined by the Gospel.* 2. Barth is too "monistic" in interpreting Biblical revelation. Christ is the centre of the Bible; but there are other forms of revelation in the Bible, which reflect back and clarify the light of this central revelation: the revelation in Creation, in the Law and the Prophets, in the Apostolic witness, and finally in the coming Consummation to which we still look forward as the Apostles did. 3. Barth claims to derive his whole

theology from the Bible, but his theology would have no such unity as it has if he did not unconsciously read a philosophy into the Bible. It is better to do this consciously.

In spite of his admission of a certain function for a true Bible-centered Christian philosophy, it must be admitted that Brunner, in his just-published volume (*Dogmatik I*) on the *Doctrine of God,* shows himself almost as suspicious as Barth of the influence which philosophy has historically exerted on the Christian faith. His main endeavor in this very able volume is to eliminate from his view of the divine attributes all elements traceable to the influence of the Greek philosophic notion of the Absolute. Between even the most theistic forms of Greek and modern philosophy and the true Biblical idea of the living God ("Subject and never object") Brunner sees an impossible gulf. If in principle he admits a possible contribution of philosophy to Christian thought, in practice he explodes it—at least in this part of his system. In ethics, he shows himself more hospitable, as his recent book on *Justice and the Social Order* will prove.

American readers are apt to judge Swiss theology by Barth and Brunner alone. This is misleading, for there are many Swiss theologians who are "liberal" in a sense that Barth and Brunner repudiate; and there are some (especially in French-speaking Switzerland) who write in a style far similar, far less paradoxical and dialectical, far more intelligible to the American mind. There are no systematic theologians in French-speaking Switzerland who have attained such eminence or written such monumental works as Barth and Brunner; but there is a least one Christian thinker, Franz Leenhardt (professor of New Testament at Geneva) who exercises a wide leadership in the French-speaking world. It is to be hoped that the two works cited may be translated into English, for they present the essentials of the Christian and a program of Christian social action in forms that would surely make a direct appeal to the American mind.

Leenhardt (who is by the way the son of John Frederick Oberlin's biographer, and deeply influenced by Oberlin's teachings) calls himself a "liberal orthodox." He fears that Barth's neo-orthodoxy will lead the way back to a new fundamentalism. He bases his little book on the Christian faith, on the Synoptic Gospels, and on those parts of the Old Testament which the notes of human helplessness and divine judgment are not miss- "liberal" Biblical criticism at a conception of Christian "orthodoxy" from which the notes of human helplessness and divine judgement are not missing, as they are from much liberal theology. Then in his book on "Christianity Public Life" he shows how a liberal orthodoxy can support a vigorous Protestant Study Center at Geneva and the "Reformed City" of Essertines, of such a program, he is actively supporting it, as one of the founders of the

Protestant Study Center at Geneva and the "Reformed City" of Essertines, where experiments in Christian community life and conferences on Christianity and Culture are carried on throughout the year. As Biblical as Barth or Brunner, Leenhardt applies the Bible to faith and conduct in a way that many Americans will find more congenial.

Alumni News *

By Gertrude Jacob,

Recorder and Office Secretary

1943

Word has just reached us of the death on June 18, 1946 in Mukden of *Katsumi,* B.D., (STM '43).

1944

Chaplain *Horace R. McSwain,* B.D., has returned from military service to civilian life in Gold Hill, North Carolina.

Rev. *Adolf W. Almgren,* B.D., has moved from a pastorate in Toledo to one in Cincinnati, Ohio.

After completing a period in the Navy Chaplaincy, *John C. Whitcomb,* B.D., is now pursuing graduate work in Social Psychology at the University of Michigan. The Whitcombs are living at 1635 Darien Court, Willow Run, Michigan.

Rev. *Woodrow W. Witmer,* B.D., (STM '45) was ordained in the Cleveland Presbytery on September 29th.

Rev. *H. Beecher Hicks, I,* B.D., left his position as Dean of Chapel at Leland College in Baker, Louisiana last summer to become pastor of Mt. Olivet Baptist Church in Columbus, Ohio. The Hickses are living at 603 E. Mound Street.

1945

At conference time last June, Rev. *Paul J. Acker,* B.D., was transferred from Cleveland to a pastorate in Canfield, Ohio.

Since her graduation here in February, 1945, Miss *Lottie Mae Franklin,* M.A., has been serving as Associate Quarterly Editor with the Gospel Trumpet Company in Anderson, Indiana.

Rev. *Meade Letts,* B.D., is finding a satisfactory challenge in his pastorate at the Johnson Methodist Church in Barberton, Ohio—a growing church in an industrial community.

Marvin Runner, B.D., (STM '46) is in Palestine where he is holder of a fellowship under the American Oriental Institute.

Rev. *Harold R. Albert,* STM, left Lorain late last June to become pastor of the First Lutheran Church in Columbus, Ohio.

Rev. *Gladstone L. Brown,* B.D., is living in Camptown, Pennsylvania and commuting to Drew Theological Seminary to pursue graduate work.

Rev. *Horace A. Dutton,* B. D., has moved his family to Hopewell, Ohio where he is serving the Presbyterian Church there and the First Presbyterian Church in Shreve, Ohio. He was looking forward to the change of experience following his services for more than a year in a housing project in Euclid, Ohio.

Rev. *Paul Engstrom,* B.D., now returned from the Navy Chaplaincy, is serving two Methodist churches in the vicinity of Minneapolis, so is living at home and planning to carry some graduate studies at the University besides his parish duties.

Rev. *James C. Trimble,* M.A., (B.D. '46) has left Anderson College in Anderson, Indiana where he taught during the past school year, to accept a pastorate in the Church of God in Ulysses, Kansas.

On August 8, 1946 the Rev. *Bob B. Hausermann,* B.D., and Miss Natalie Walker were married in Byron, New York where Bob is pastor of the Presbyterian Church. His classmate, Rev. *Meade Letts* of Barberton, Ohio performed the ceremony.

In the First Methodist Church in Berea, Ohio, Miss Jane Stull and Rev. *Glenn F. Lockard,* B.D., were married on September 14, 1946. *Paul Acker,* B.D., and Victor Fujui, '47, were ushers. The Lockards are making their home in Danville, Ohio where Glenn is pastor of the Methodist Church.

Rev. *John C. Updegraff,* B.D., moved from Wauseon to Newark, Ohio, early in 1946 to become pastor of the Central Christian Church in Newark.

Rev. *E. A. Wadlowe,* STM, moved from Fort Myers, Florida to Miami, early in 1946 to serve a small Methodist Church there.

Rev. *E. A. Hughes, B.D.,* was looking forward this fall to taking a few courses at Western Reserve University related to his present work at Woodland Center where he is Program Director and community worker.

1946

Rev. *James Elbert Albertson,* B.C., was ordained in Iowa on September 22nd. In August a second daughter was born to the Albertsons.

Chaplain *James K. Snelbaker,* B.D., is chaplain in the U. S. Naval Hospital in New Orleans. He and Mrs. Snelbaker were fortunate enough to locate an apartment shortly after Jim's assignment in New Orleans.

Rev. *Henry Bradford,* B. D., is Dean of the Chapel at Leland College,

Baker, Louisiana. His predecessor in that position was Rev. *H. Beecher Hicks,* B.D., '44.

The Congregational Church in North Ridgeville, Ohio was the setting for the ordination of Rev. *Erston M. Butterfield,* B. D., on November 10. Mr. Butterfield has been serving that church as pastor since 1943. His parents, Dean and Mrs. George Butterfield of Bay City, Michigan were among those present for the ordination.

On July 5, 1946 the Congregational Church in Brownhelm, Ohio was the setting for the ordination of its pastor, Rev. *Stuart W. Olbrich,* B.D.

Rev. *Jackson E. Turner,* B.D., was ordained to the Congregational ministry in the church he is serving in Charlevoix, Michigan on November 2, 1946. Dean T. W. Graham preached the ordination sermon, and Rev. *Halley B. Oliver,* B.D., '45, also took part in the service.

Rev. *Justin Vander Kolk,* STM, is teaching Christian Ethics in his Alma Mater, the New Brunswick Theological Seminary in New Brunswick, New Jersey.

Rev. *Francis H. Wise,* B. D., reports being exceedingly busy in the First Congregational Church in Yakima, Washington. Soon after taking up his duties as Assistant, the pastor fell and sustained a broken hip, thus necessitating Frank's taking on additional responsibilities.

*Editor's Note: Due to the lack of information concerning other class activities, we were unable to include their news in this issue.

Student Enrollment

Church Affiliations Represented in Student Body of the School of Theology
Fall 1946-47

Methodist	36
Congregational	21
Baptist	14
Presbyterian	12
Christian-Disciple	9
Church of God	6
Evangelical	6
United Brethren	4
Episcopal	4
United Presbyterian	3
Lutheran	1
Evangelical and Reform	1
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Announce New Appointment To Seminary Faculty

The appointment of Dr. Thomas S. Kepler to the chair of New Testament Language and Literature in the Oberlin Graduate School of Theology was announced during the summer by the Administration. Dr. Kepler took up the work of the department beginning with the fall term.

Dr. Kepler brings a variety of teaching and pastoral experience to the Graduate School. He is an ordained minister of the Methodist Church, and was minister of the Pawtucket Congregational Church, Lowell, Massachusetts. He is a graduate of Cornell College, A.B., D.D., Boston University School of Theology, S.T.B., Marburg University (Germany), Cambridge University (England), and Boston University, Ph.D.

In 1930, Dr. Kepler became professor of Bible and Philosophy at Mount Union College.

In 1934, he was appointed to the chair of Religion at Lawrence College, a position he occupied until 1946, when he came to Oberlin Graduate School of Theology to succeed Dr. Clarence Tucker Craig.

Dr. Kepler is the author of several books: *Contemporary Religious Thought; Contemporary Thinking About Jesus; Credo: Fundamental Christian Beliefs;* and co-author of *New Testament Studies,* soon to be published. His newest book, *The Fellowship of the Saints* is now in press.

Dr. Kepler is widely known as a lecturer at ministers' conferences, college campuses, and at student and lay conferences.

An Explanation

The *Theological Reivew* is normally published three times a year. However, due to the return of the Seminary to the two semester year, only two issues were published during the year 1945-1946. Consequently, the 1945-1946 Volume will be complete in two issues instead of the regular three. This change does not affect any subscriptions, since the *Theological Review* is contracted for on the basis of three issues for one dollar.

This issue will be identified as No. 1 of Volume IV and the two subsequent issues to be published in March and June will complete this Volume.

The Dean's Page

"I am the good shepherd and I know mine own,
and mine own know me."

Years ago in Jerusalem, an American who had been born in Palestine told me of his boyhood experience with shepherds. He had spent many days and nights with them learning their skills and their ways. He told me something of the careful and individual attention which the shepherd gave his sheep. Often, he said, when after a night of rendezvous, the four or five shepherds whose flocks had been together for safety's sake moved off in different directions to draw their own after them, he had heard one who had a thousand or more sheep in his care call out, "There is a black ewe lamb missing." From the distance another good shepherd would reply, "It is with mine. I'll take care of it until eventide."

There is no greater need in or time than the need for good shepherds. By the confusions, perplexities and fears of this day men have been "scattered abroad as sheep without a shepherd." We who have been called to a pastoral ministry tend to become preoccupied with affairs which have the glamor of distance. We lose the immediate and personal touch, and soon "the hungry sheep look up and are not fed."

Much has been written and more said about the futility of "door-bell pushing" but not one has yet shown how without it we can know our own and our own can come to know us. Patient and persistent hours of friendly purposeful calling pay rich dividends in understanding and true helpfulness. Without them our preaching lacks warmth and real authority, and our planning that "common touch" which assures the advancement of the Kingdom. If I had only one chance to preach to the men of my calling, the times, the need and the Gospel would compel me to use the text, "Lovest thou me? Feed my sheep."

Yours faithfully,
Tom W. Graham

Books for the Minister's Library

Suggested by
FRANCIS W. BUCKLER

CHURCH HISTORY

OUTLINES AND INTRODUCTION

R. SOHM, *Outlines of Church History*, Tr. May Sinclair (London: MacMillan and Co., Ltd.)

W. WILLISTON WALKER, *A History of the Christian Church* (New York: C. Scribner's Sons).

L. P. QALBEN, *A History of the Christian Church* (New York: Thomas Nelson and Sons).

CHURCH HISTORIES

*A. NEANDER, *General History of the Christian Religion and Church*, 5 Vols. and Index (London: T. and T. Clarke).
Old, but still valuable.

CHEETHAM AND HARDWICKE, *A History of the Christian Church*, 4 Vols. (London: MacMillan and Co., Ltd.)

*J. H. KURTZ, *Church History*, Tr. J. Macpherson (Foreign Biblical Library. London: Hodder and Stoughton).

SPECIAL PERIODS AND SUBJECTS

J. F. BETHUNE-BAKER, *An Introduction to the Early History of Christian Doctrine* (London: Methuen and Co.)

F. J. FOAKES-JACKSON, *The History of the Christian Church . . . to A. D. 461* (New York: George H. Doran Co.)

H. M. GWATKIN, *Early Church History to A. D. 313*, 2 Vols. (London: MacMillan and Co. Ltd.)

*W. BRIGHT, *The Age of the Fathers*, 2 Vols. (London: Longmans, Green and Co.)

C. N. COCHRANE, *Christianity and Classical Culture* (Oxford University Press).

H. M. GWATKIN, *Studies of Arianism* (Cambridge, Deighton Bell and Co.)

E. GIBBON, *The Decline and Fall of the Roman Empire* (2 Vol. Ed.)

M. CREIGHTON, *A History of the Papacy* (London: Longmans, Green and Co.)

*L. V. RANKE, *History of the Reformation in Germany*, Tr. R. A. Johnson (London: G. Routledge and Sons, Ltd.)

J. P. WHITNEY, *The History of the Reformation* (London, S.P.C.K.)

A. C. MCGIFFERT, *Martin Luther, the Man and His Work* (New York: The Century Co.)

*L. HÄUSSER, *The Period of the Reformation* (New York: R. Carter and Brothers).

B. J. KIDD, *The Counter-Reformation* 1550-1600 (London, S.P.C.K.)

J. B. BURY, *History of the Papacy in the 19th Century* (London: MacMillian and Co., Ltd.)

J. N. FIGGIS, *Churches in the Modern State* (London: Longmans, Green and Co.)

The Will to Freedom (New York: C. Scribner's Sons).

B. J. KIDD, *The Churches of Eastern Christendom* (London: The Faith Press).

J. W. C. WAND, *A History of the Modern Church*, from 1500 to the Present Day (London: Methuen and Co., Ltd.)

W. L. SPERRY, *Religion in America* (New York: The MacMillan Co.)

*T. C. HALL, *The Religious Background of American Culture* (Boston: Little, Brown and Co.)

R. H. NICHOLS, *The Growth of the Christian Church* (Philadelphia: The Westminster Press).

L. W. BACON, *A History of American Christianity* (American Church History Series. New York: The Christian Literature Co.)

C. ANGOFF, *A Literary History of the American People* (New York: Tudor Publishing Co.)

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*Books marked with asterisks are probably out of print but might be found in a secondhand book store.

In This Issue

Dr. Francis W. Buckler, compiler of *Books for the Minister's Library*, Professor of Church History in the Oberlin Graduate School of Theology.

Dr. Walter M. Horton, reviews *Some Recent Swiss Theological Books*, which he read during his stay in Europe last summer. He is Professor of Systematic Theology in the Oberlin Graduate School of Theology.

Dr. Joseph F. King, author of the article *Joseph's Bones*, is pastor of *The First Church* in Oberlin.

Miss Anna E. Koglin, M.A., '34, author of *The Parable of the Winds*, is Professor of Greek and German in Anderson College, Anderson, Ind.

Claude L. Roe, B.D., '46, is a candidate for the S.T.M. degree this year. He brings us the article on *The Minister and Our Changing World.*

The Book Reviews are by members of the Faculty of Oberlin Graduate School of Theology.

Book Reviews

New Testament

INTRODUCING THE NEW TESTAMENT, *Archibald M. Hunter.* Westminster Press, 123 pages, $1.00.

THE NEW TESTAMENT; ITS MAKING AND MEANING, *Albert E. Barnett.* Abingdon-Cokesbury Press, 304 pages, $2.50.

NEW TESTAMENT LIFE AND LITERATURE, *Donald W. Riddle and Harold H. Hutson.* University of Chicago Press, 263 pages, $3.00.

In a rather unique fashion these three introductions supplement one another. Professor Hunter of the University of Aberdeen, Scotland gives a graphic, popular approach to the New Testament, focused in words that are especially interpretative for laymen. There is a great need for books to delineate religious ideas for lay people; and here is one of them. It is a companion volume to *The Message of the New Testament* by the same author. If ministers are looking for study books on the New Testament, these books are highly recommended. They should find place on your shelves along with Craig, *The Study of the New Testament* and Colwell, *The Study of the Bible.*

Professor Barnett of Garrett Biblical Institute has organized his book into twenty-two chapters, in which he considers each book of the New Testament according to date, authorship, message, sources, and the other problems related to higher criticism of the Bible. The book is fresh with results of contemporary New Testament scholarship. Dr. Barnett holds to the thesis that the writing of Luke-Acts gave a fresh impetus to the appreciation of Paul, so that Paul's letters were collected and made popular throughout the Christian world of the first century. Paul thus for the other New Testament writings became "a literary influence." In some ways this introduction parallels a book like Scott, *Literature of the New Testament,* except that it goes into minuter detail regarding critical problems.

Dr. Riddle and Dr. Hutson started work on their book before World War II. Intended as a 'first reader' for students, it combines in a fresh fashion the efforts of a former teacher of graduate students at the University of Chicago (Dr. Riddle) and a teacher of undergraduate students at Birmingham-Southern College, now at Ohio Wesleyan University (Dr. Hutson). The book goes carefully into the Jewish-Hellenistic backgrounds of Christianity; follows with "The Career of Jesus"; and then through Paul's letters and other New Testament writings delineates how Christianity evolved throughout the first century. Some of the titles of the chapters tell what the reader may anticipate: "The Synoptic Gospels as Literature," "The Collection of Paul's Letters: the Beginning of Christian Institutions," "Maturing Christianity; I, II, III John; The Pastorals; Jude; and II Peter," "The Evolution of the New Testament: Canon, Text, and Translation." Although the book is written jointly by Dr. Riddle and Dr. Hutson, the literary quality of the book is unified and interesting.

In an age when we feel that the New Testament evangel has the answer for the illness of civilization, it gives one deep joy to welcome books like these three introductions. They ought to help many individuals understand the import of that message.

—THOMAS S. KEPLER

Church History

A HISTORY OF ARMENIAN CHRISTIANITY, *Leon Arpee,* New York, The Armenian Missionary Association of America, Inc., 386 pages, $3.00.

In lands where Christianity is generally a source of comfort, comfortably enjoyed in security, where the shock of recent trials has at last produced a sense of shock at the appalling possibilities of religious persecution, it is not unfitting

that the hundredth anniversary of Armenian Protestantism (1846-1946) (coinciding with the Fourth Centenary of the German Reformation) should remind the West of the age-long sufferings of Christians in the Near East, far enough away, yet not too remote from the heart of Christendom. The story of the trials of Armenian Christians, dating with probability from 110 A.D. down to 1922, their sufferings, betrayals by Persian, Muslim and Christian alike, their contributions to theology, literature and churchmanship, and their continued isolation of their mountain fastnesses and little known language—this story is told with sustained dignity and interest by the author, Mr. Leon Arpee, an Armenian missionary, and a son and grandson of missionaries. It is useless in the space available to do more than give a brief appreciation of a scholarly work deserving an extended review; but as your Reviewer had the honour of working through the whole manuscript and knows the difficulties under which the material was collected, he is in a position to appreciate both its value and significance and to commend the care with which eighteen centuries of Christian church life (together with appendices and notes and a useful bibliography—classified) have been compressed into 377 pages of readable and interesting English by a son of the Armenian Reformed Church. It is a triumph of honest and judicious selection, and a book which should find a place, not only on every minister's book shelf, but also in his sermons and addresses in order to redress the balance of neglect of a Church which has borne its testimony through a history in which persecution has always been imminent and, more frequently than elsewhere, present.

—F. W. BUCKLER

Religious Education

BLACK METROPOLIS, *St. Clair Drake and Horace R. Cayton,* Harcourt Brace and Company, 809 pages, $5.00.

Negroes in the United States have been the subject of many books. Gunner Myrdal, a Swedish sociologist, in the *American Dilemma* gave a critical analysis of the place of Negroes in contemporary American life. Richard Wright in *Native Son* interpreted Negro life—personal and social—through the feelings of an observing novelist. Mays and Nicholson in the *Negro's Church* presented a realistic picture of one institution which expresses one phase of Negro life.

Black Metropolis gives the most exhaustive sociological study of Negroes in one community that has thus far been presented. This book not only presents extensive facts about Negroes in Chicago, but it states the conditions under which they live, the class groups through which they express themselves, the institutions to which they belong, describes their reactions to the "world in which they find themselves"—and especially their relation to the dominant groups in Chicago.

In 1890, Jacob Riis in *How the Other Half Live* awakened many people to the handicaps of the slum areas of New York City. *Black Metropolis* states in objective terms how the Negro group in Chicago is segregated and discriminated against, and what the results of this ostracism—sociologically and psychologically—are. From now on no person will ever have an excuse of stating that facts about Negro life in a metropolitan area are not available. This book tells "how a minority group lives." It portrays a penetrating and comprehensive picture.

The details of the book reveal clearly the many years of research not only of the authors but also of a large number of collaborators who carried through the different social studies which gathered the basic facts of the book.

The Introduction by Richard Wright clarifies the purpose of the book and also interprets the significance of the book.

The book has three limitations. It is bulky and will doubtless be too long for those who want a "brief statement." The book sometimes repeats data. In tracing the history of Negroes in Chicago, in analyzing the complicated problems of Negro life in that metropolis, and in attempting to look into the future, certain data occur several times. Then the reader is left to develop his own "solutions" to the problems raised. The authors' desire for objectivity sometimes leaves the reader detached. However, this latter limitation is also a decided asset. "Facts speak for themselves." Although the authors' solutions are not presented, the data shout in loud voices.

This is not a book to be read in one evening, but a volume with which one may profitably spend weeks. It may well

serve as a text in a discussion in an adult group. This book will test any adult who wants to "face the facts." Yes, it will change an adult who studies it.

—L. A. STIDLEY

Philosophy

THE SOURCE OF HUMAN GOOD, *Henry N. Wieman.* University of Chicago Press, 1946, 312 pages, $3.50.

In the field of Philosophy of Religion, Henry Nelson Wieman has been for many years an able exponent of the view known as naturalistic theism. Recognizing that contemporary naturalism includes in its affirmations the reality of events, with their qualities and relations, he has sought to show with reflective clarity that the way is open for a theistic world view, genuinely and inspiringly compatible with the valid deliverances of both science and common sense as well as with the insights of morals and religion. His basic thought is that in a profound sense God is real, present and working in every creative emergence of good. Man's salvation, accordingly, consists in cooperation with the creative event. Wieman's previous books have been colorful applications of this way of thinking.

The present volume is in some respects less colorful, but more profound. Wieman here presents systematically his theory of value, first undertaken thirty years ago in his doctoral thesis at Harvard. Deepened through reflections of the intervening years, that which has been implicit background in all his previous writing now becomes overt. With careful philosophical distinctions the author analyzes the way in which good increases. He diagnoses the peculiar peril of modern man when, equipped with vast powers of technology, he devotes himself to goods already created, with blindness to the possibility of emergent new goods in the interactions of our increasingly close-knit and changing world. He unfolds a theory of good and evil in terms of creativity and its opposite in such things as inertia, obstructiveness, social insensitivity, and in such positive thwartings of creative transformation as downright sin, immorality, and demonry. He presents penetrating discussions of specific kinds of value—in beauty, truth, knowledge, morals and religion—showing the relation of each to emergent creativity. The argument is stimulating and impressive, with flashes of new and unanticipated insights.

As a treatise primarily in the realm of axiology or value-theory, the volume appears designed for philosophers rather than for theologians. Yet Wieman by no means minimizes the importance of religious faith in the whole matter. He is at pains to show by way of conclusion that the great Jewish-Christian tradition of Western culture may be given fresh significance by its interpretation in terms of the creative source of human good. Ancient doctrines of revelation, forgiveness, salvation—all through Christ—can thus be filled with contemporary meaning, while the Church may lead humanity by a sure pointing of the way to release creative energy in our midst. All this is suggestive, though theologians will note that Wieman's treatment reduces to a necessary symbolism the traditional Christian teaching concerning the transcendental status and personal character of God.

To the present reviewer, a somewhat disappointing feature of the chapter on Religion is an apparent unwillingness—or perhaps unreadiness—on the part of the author to make test of his hypothesis through the data of other religions than that of Western culture. The reason given, that Westerners may achieve erudition but not insight into these religions, is scarcely convincing. The traditional doctrines of historic Confucianism, Buddhism and Hinduism are as open to the earnest scholar as are those of historic Christianity. They are as available for the purpose of reinterpretation in terms universally significant. Indeed, in terms of the author's own theory, our growing interaction with peoples cherishing these other traditions suggests that such study may itself be cooperative with the creative event of history in our time. This is no detraction, however, from the solid worth of the book on its own ground.

—CLARENCE H. HAMILTON

Homiletics

THE PUBLIC WORSHIP OF GOD, *Henry Sloane Coffin,* Westminster Press, 208 pages, $2.00.

All who know Dr. Coffin are aware of his rare gifts in preaching and in the leadership of public worship. In this book he puts his gifts at the disposal of ministers, choir masters, and office bearers in the church for their aid and guidance in developing vital experiences in

worship. Dr. Coffin is direct, practical, illuminating, and never more so than in his suggestions as to the spirit and form of services of worship through which children and young people may find the reality of worship.

BEST SERMONS, 1946, Edited by *G. Paul Butler,* Harper and Brothers, 324 pages, $2.75.

Mr. Butler is a religious editor of a New York newspaper, who in 1944 published a first volume of Best Sermons. His plan is to invite men in all the Protestant denominations to contribute sermons, and to solicit sermons from Roman priests and Jewish rabbis as well. The manuscripts received are judged by one of three committees, Protestant, Roman, Jewish, and the fifty-two "best" are selected for publication. This year over five thousand ministers, priests and rabbis submitted sermons. Those selected come from eighteen denominations, seventeen states and five nations. The authors are in the main active pastors, though an occasional theological seminary professor or denominational executive gets into the list.

The sermons set a very high level of excellence. A careful study of them should prove revealing as to sermonic methods which are effective, proper use of texts, of scriptural authority and of illustration. So treated these sermons will be models and not crutches.

CHRIST AND MAN'S DILEMMA, *George A. Buttrick,* Abingdon-Cokesbury Press, 224 pages, $2.00.

This is not a book of sermons though it will compel many of them. Man's dilemma consists in the fact that "we are ignorant, but aware of our ignorance, yet unable to lighten our darkness. We are wicked, but we know our wickedness, yet we cannot overcome it. We are mortal and chained to our mortality yet we cannot break the chain." We need a revelation, a redemption, a deliverance. These Dr. Buttrick affirms we can have from Christ. He does not rest there but shows how the Christian resolution of the dilemma operates in business, education and industry.

Those of us who teach in the pulpit or out of it will underscore much of the chapter on education while we repent our many failures to make Christ central in our teachings, and plan to make more compelling our invitation to men to make Him Lord of all.

HIROSHIMA, *John Hershey, Alfred A. Knopf,* 117 pages, $1.75.

When, in August, the New Yorker gave over a whole issue to John Hershey's reporting of the effects of the atomic bomb on a clerk, a doctor, a widow, a priest, a member of a surgical staff and a pastor in Hiroshima, its editorial staff was surprised by a tremendous popular response. Soon this intensely human story was the most widely discussed article of a generation. Now in book form it becomes available to even more folk. The Book-of-the-Month Club is distributing thousands of copies because "we find it hard to conceive of anything being written that could be of more importance at this moment to the human race." This is a document which destroys complacency and makes clear some of the "musts" which demand immediate attention.

A YOUNG MAN'S VIEW OF THE MINISTRY, *S. M. Shoemaker.*

WE HAVE THIS MINISTRY, *John Oliver Nelson.*

LOOK AT THE MINISTRY, *John Oliver Nelson.*

75 cents each.

These three books are published by the Commission on the Ministry of the Federal Council and are distributed by Association Press. They fill a long-felt need. In them is set a sane, healthy challenge to consider the ministry and its allied vocations, written in a style and illustrated in a way to appeal to High School and College students.

Samuel Shoemaker wrote *A Young Man's View of the Ministry* in 1923, six years after he was graduated from Princeton. In it he put down "some of the ideas which have been hammered out time and again in a very great many interviews with men about the ministry.' He wrote with unflinching honesty and complete candor—a young man sure of the abiding place of the ministry to young men with a life to invest. Now, more than twenty years later, he sanctions this reprint with the more complete confidence which has been born in the heat and burden of a long and fruitful ministry in New York City.

We Have This Ministry describes the various possibilities of a career in the Church. Ten chapters, each written by a successful practitioner, outline the work of the rural pastor, the missionary abroad, the director of religious education, the church social worker, the minister to students, the college teacher of religion, the military chaplain, the institutional chaplain, the interdenominational worker and the city pastor.

Look At The Ministry is an excellent collection of photographs which portray the opportunities in the ministry, the qualities which make for successful service, what some ministers have achieved and what it takes in preparation and consecration.

—T. W. GRAHAM

Let Us Consider

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying —and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and leader of . . . progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One solitary life.

— Author Unknown.

Prayers

"Oh, God," the prayers assail Thine ear,
If there be God above to hear . . ."
But how can any pray to Thee
The while they also say to Thee
That Thou art not?

"Oh, God, give money, houses, lands;
Give clothes and cars." Things made by hands
Are what the people ask of Thee;
Yet what a menial task, of Thee
The people beg.

"Oh, God, bless me and all my kin;
In every venture, make us win."
But all who ask this fate of Thee
Are also asking hate of Thee
Toward other folk.

"Oh, God, give constant cloudless joy;
Give happiness without alloy."
But those who ask this boon for them
Will find it proven soon for them
The lesser good.

"Oh, God," a few there are who ask,
Give patience for the irksome task.
Give sympathy for others' pain;
Give willingness to forfeit gain.
Take selfishness away from us,
Let lips and actions say from us,
'Thy will be done.'
Prayers of thanks we raise to Thee;
Constantly sing praise to Thee
And to Thy Son."

— Flora L. Scott, M.A., '20

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